



VOL. XXIX. 行發日一月五年八和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 5

Medical Number

SPECIAL ARTICLES :

The Message in Hospital Evangelism

W. H. Chisholm, M. D.

Korea's First Christmas Seal

Sherwood Hall, M. D.

Up Against It!

G. F. Bernheisel, D. D.

Treatment of Pulmonary Tuberculosis

S. H. Martin, M. D., C. M.

In Memoriam—Dr. H. N. Allen

O. R. Avison, D. D., LL. D.

MAY, 1933.

SEOUL, KOREA.

NIPPON KOKUSAN KOGYO

KABUSHIKI KAISHA



Capital: Yen 7,600,000
FACTORY : HEIJO, CHOSEN

BUFFALO



SALES OFFICES:
ASAHI BUILDING....OSAKA
OSAKA BUILDING....TOKYO

MANUFACTURERS OF

Industrial and Edible Corn Starch, Corn Sugar, Syrup and Glucose, Dextrine,
British Gum, Soluble Starch, Corn Oil, Cattle Food, etc.

FOOD PRODUCTS

Mazola Salad Cooking Oil
Kingsford Corn Starch

Karo Corn Syrup
Kremel Pudding Powder

FOR

Starch, Dextrine, Crude and Refined Oil,
Cattle-feed and Food Products

apply to the

NIPPON KOKUSAN KOGYO K. K., ASAHI BUILDING, OSAKA
and for

Glucose and Sugar
Tanning Sugar

to Mitsubishi Shoji Kaisha
to Okura & Co. (Trading) Ltd.

Special Products Manufactured for the Following Trades :

Printing and Dyeing -

Confectionery - -

Textile Mills - -

Tanning - -

Brewing -

Baking -



Dairy and Poultry Farming

- - Soap and Paint

- - Artificial Silk

- - Adhesive

- Laundry

- Foundry

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: MISS ELLASUE WAGNER *Secretary:* MR. GERALD BONWICK

REV. H. D. APPENZELLER,	MISS M. CONROW,	REV. WM. C. KERR,
REV. B. W. BILLINGS, D. D.,	MRS. J. E. FISHER,	MR. G. C. SPEIDEL,
REV. R. C. COEN,	MR. HUGH MILLER,	MR. H. H. UNDERWOOD, PH. D.

Contents for May, 1933

ILLUSTRATIONS :

The Severance Medical College, Seoul	...	...	...	...	...	Frontispiece
Treatment of T. B. at Pneumothorax Clinic, Severance Hospital	...	...	...	...	...	do

THE MESSAGE IN HOSPITAL EVANGELISM

William H. Chisholm, M. D. 89

THE STORY OF KOREA'S FIRST CHRISTMAS SEAL

Sherwood Hall, M. D. 92

A LETTER FROM ENGLAND

Rev. J. S. Gale, D. D. 79

UP AGAINST IT !

Rev. C. F. Bernheisel, D. D. 98

THE TREATMENT OF PULMONARY TUBERCULOSIS

Stanley H. Martin, M. D., C. M. 101

IN MEMORIAM—DR. HORACE N. ALLEN

O. R. Avison, M. D., LL. D. 103

A SPRING TRAGEDY

Miss Myungsyn Song 107

GOLD, GOOD MEASURE RUNNING OVER—Chapter V.

Rev. Victor W. Peters 109

NOTES AND PERSONALS

Compiled by Mr. Hugh Miller 110

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ¥ 2.50; including postage to America, Great Britain and other parts of the world, ¥ 3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following :—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U. S. A.

REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada.

English Has Become
The Universal Language
Why Not Help
The Good Cause Along?

FOR UP-TO-MINUTE NEWS
READ

The Seoul Press

THE ONLY ENGLISH NEWSPAPER IN CHOSŌN

THIS IS YOUR PAPER
WHY NOT SUPPORT IT?

OFFICES : TAIHEIDORI 1-CHOME NO. 31

TELEPHONE : KOKAMON 400

TRANSFER ACCOUNT : KEIJO 8091

CABLE ADDRESS : PRESS



SEVERANCE UNION MEDICAL COLLEGE, SEOUL.

(See page 101)



TREATMENT OF T. B. AT THE PNEUMOTHORAX CLINIC,
SEVERANCE HOSPITAL

(See page 101)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIX.

MAY, 1933

No. 5

The Message in Hospital Evangelism

WM. H. CHISHOLM, M. D., In His Name Hospital, Syenchun

IN DEALING with the subject of hospital evangelism I wish to consider only the Message. There is only one message, the one that the apostle Paul gave, that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." (I Cor. 15:3, 4.)—And again: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12—The most important thing in hospital evangelism is the message; to simply depend on what is generally spoken of as the manifestation of the spirit of Christ is not enough. Multitudes of our patients know nothing of Christ or have no adequate conception of Him. They have never read the Bible. They have, multitudes of them, never been inside a church. The great majority of those we reach in hospital evangelistic work are truly heathen, probably most of them idolaters, spirit worshippers. There is one message that will give life to such and will do it in short order; that is the message of salvation from sin through the shed blood of our Lord Jesus Christ.

The lost, wretched, hopeless state of sin and misery that the human race has fallen into is nowhere more in evidence than in the hospital. The doctor sees men as they are, and not as the poet and philosopher would have us believe they are. Being constantly in

contact with human waste, and ravages caused by sin and disease, and facing the horrors of death constantly, one cannot but face the awful fact of sin. And one is constantly reminded that sin, when it is conceived, bringeth forth death.

The Word of God clearly states that all men have sinned and come short of the glory of God. Men, because of sin, are without God and without hope; they are dead in trespasses and sins and are utterly helpless to lift themselves out of their terrible condition. Our Lord Jesus Christ knew and meant just what He said when He uttered those solemn words that "those who did not believe on Him would die in their sins." (John 8:24.) He spoke of a place where "the worm dieth not and the fire is not quenched." (Mark 9:46.) No more awful indictment of mankind is found anywhere than in the first and third chapters of the Epistle to Romans. Before one can become effective in hospital or any other kind of evangelism he must realize the awful, hopeless condition men are in. One may be a good organizer, and do much work of a superficial character, but he will never have real genuine zeal in saving men until he realizes that they need saving; that, as the Scriptures say, they are without God and without hope, they are already dead, dead in trespasses and sins.

Furthermore one must know, first by his own experience, that Christ can do something

for the one dead in trespasses and sins. He can do that which no one else in the history of the race has ever been able to do, namely, save the sinner from his sins; give him full and complete deliverance from the penalty and power of sin.

As medical workers we see men constantly saved from death. What a joy it is to see those at the gates of death brought back and that strange thing called life again pulsating through their veins. However, as workers together with Him we can go a step farther. We see men dead spiritually; they are utterly devoid of the life of God, and then they hear the voice of the Son of God and live. (John 5:25.) By exercising faith in the Lord Jesus Christ they become God's children. "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26.) They can then in truth call God their Father, and it is only by the reception of the new life by the new birth that the Fatherhood of God is established.

There are those who insist that all men are now the children of God. They speak of the fatherhood of God and the brotherhood of Man. They argue that because God is the Creator of all mankind He is therefore the Father of all men. Such teaching, however, is unscriptural, as we see from the passage just quoted from Galatians. Not only is it unscriptural but it is also unscientific. God's relationship as Father is not based on His work as Creator. In addition to man He has also created the animals, but He is not their Father. His relationship as Father is established by the imparting of His own, holy, sinless and eternal life. The word "Father" implies that one has begotten life. Among the millions of earth each of us can call only one man father. Why? Because we have received our natural life through that one. The life we receive from our parents is of the same kind they have. That is all they can pass on. Why are we subject to sin and death? Because our parents are subject to the same. The life we receive from them is by means of the "corruptible seeds"—

a life subject to sin and death.

But to become God's children we must receive God's holy, sinless and incorruptible life. We cannot receive this from our parents. They can only convey to us the natural life which comes through the "corruptible seed." To receive God's eternal and uncreated life we must receive God's seed in our hearts. Christ said the seed is the Word of God. (Luke 8,11.) It contains the life of God Himself and when received into the heart of man will impart to him God's life so that the individual is born again and becomes literally by the new birth a partaker of the Divine nature.

This seed, the Word of God, is spoken of as being alive. (Hebrews 4:12) Yet it contains the same words and the same letters in its words as we find in other books. How then can we speak of it as being "alive?" I think the following will illustrate. We see two wires and in appearance they are identical. We touch the first and nothing happens; we touch the second and get a shock. It is "alive." The live wire is connected with the power-house—the generating plant, and is filled with the very life-giving energy of the plant itself. When connected to a community it will supply light, heat and power to it.

The night that Nicodemus had that memorable visit with our Lord he was told that unless a man were born of water and of the Spirit he could not enter into the kingdom of God. By "water" our Lord apparently meant the Word, for in Ephesians 5:26 the Word is spoken of as water, "the washing of water by the word." When we read Luke 8:11, where Christ speaks of the "Word" as seed, it is clear what He means. A seed contains and is able to impart life. If we sow a grain of wheat, wheat will come up. Why? Because the grain of wheat contains wheat life. If we plant corn, corn will come up, because the kernel of corn contains corn life. The Word of God, being seed, must contain life. But what life? The very life of God Himself. I am sure Peter must have heard the conversation between Christ and Nicodemus that

THE MESSAGE IN HOSPITAL EVANGELISM

night, for years later he writes, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." (I Pet. 1.23.)

If a farmer wishes to raise corn he must sow the seed that contains the life of corn. In the same way if a man wishes to receive the very life of God in his heart, and thereby become in reality a child of God, he must receive the seed in his heart which contains the life of God. As Peter says, this seed is the Word of God, it liveth and abideth for ever. When received in our hearts and acted upon by the Holy Spirit it imparts to us the uncreated life of God Himself and we become His children.

The current method of sowing everything but the Word of God explains why many see no fruit. Sowing beautiful moral precepts and preaching social service, instead of the Word of God, explains why the ministry of many is so barren. Suppose a farmer strews his field with precious gems, will he reap from them a crop of grain? He will not. He knows that he will receive a crop only if he sows seed containing life, and that the life of the crop he wishes. If we in our ministry wish to see men receive the life of God let us sow the seed in the hearts of men which contains the life of God. Then and then only, according to scientific law, will men receive the life of God and become His children.

The Scriptures speak of men as dead—dead in trespasses and sins. (Eph. 2:1.) A dead person is one devoid of life. In the natural world when life passes out, what remains we call the corpse. I find the Koreans are amused at our Occidental way of conducting funerals. We call the undertaker. He dresses the corpse and makes it look beautiful. But after all it is only a corpse and we hasten to get it out of our sight before decomposition sets in. God says the unbelievers are dead;

the life of God is absent. They are walking corpses. How much of the so-called Christian work is much like the work of the undertaker. Really the great need of one who is dead is not expensive clothes, it is not money, it is not one of a hundred things we might mention. What a dead man needs is life. So with the unregenerate. His one great need is to receive life that is the life of God. And we have the message, the Word in our possession, which will give him that life. Why then turn our attention to something else? It is God's Word that He promises will not return unto Him void. (Isa. 55:11.)

Do you remember Ezekiel's great vision of the dry bones? He was carried out in the Spirit of the Lord and set down in a valley which was full of bones. He says there were very many and they were very dry. (Ezek. 37:2.) God's question to him was "Can these bones live?" Ezekiel did not have the faith to say "Yes." He replied "Oh Lord God, thou knowest." Then he was commanded to preach to these bones the Word of God. And as he preached God's Word there was a "shaking," and the bones came together, "bone to his bone." Then God told him to prophesy unto the wind: "Come from the four winds, Oh breath, and breathe upon these slain, that they may live." You remember the result. He preached as he was commanded and breath came into them and they lived and stood upon their feet.

Have you ever felt like Ezekiel as you have gone among men utterly devoid of the life of God? Is it possible for these bones to live? Can those dead in trespasses and sins rise in newness of life. Yes it is possible, and if one like Ezekiel will take the life-containing and life-giving Word of God, and preach it in the power of the Holy Spirit, he will see miracles of grace continually. Those dead in sins will receive the life of God and live.



The Story of Korea's First Christmas Seal

SHERWOOD HALL, M. D.



THE STORY of Korea's First Christmas Seal would not have been possible if it had not been for the efforts of Christmas Seal pioneers in other lands. A timid, bashful girl made her way to the Philadelphia office of one of America's leading newspapers, "The North American." She quivered with fear and only her high resolve kept her from retracing her steps.

An office boy respectfully knocked at the door of Leigh Mitchell Hodges, Editor of the "North American," and announced that there was a young lady who insisted on seeing him personally. Mr. Hodges looked up from a big pile of papers before him and paused a moment to ask:

"Is she pretty? If she is, show her in."

The answer was fortunately in the affirmative and the young lady was ushered into the presence of Leigh Mitchell Hodges. For a moment she was speechless with embarrassment but Mr. Hodges' friendly smile soon put her at her ease and he helped and encouraged her to tell her story:—

"Near her home town was a small struggling Tuberculosis Sanatorium which was suffering sorely for lack of funds and was daily obliged to turn away patients, many of them from the Philadelphia area. The Sanatorium had not been able to attract the interest and help of large donors; and friends of the Sanatorium were growing discouraged.

Just at this time she had heard Jacob Riis tell about a humble postal clerk in Denmark who had observed how both rich and poor bought postage stamps and, though the value of each stamp was not large, yet the income derived from the sale of these postage stamps was considerable. There was a children's tuberculosis sanatorium in Denmark which

somehow could not raise sufficient funds to help the many who badly needed treatment, and so he wondered if a stamp could not be issued whereby rich and poor alike might take an active part in helping this deserving institution. These stamps would cost so little that men, women, and little children could all be working partners in the fight against tuberculosis by their purchase.

After considerable effort permission was granted for these stamps to be issued for sale at Christmas and New Year time. With the spirit of Christmas in people's hearts the seals were widely sold so that the struggling sanatorium was put on its feet financially. The idea worked so well that it was gradually enlarged in scope so that all tuberculosis sufferers in Denmark benefited through the sale of these Health Stamps.

Since hearing Jacob Riis tell about these the young lady could hardly sleep at nights, and she had repeatedly tried to interest her friends in the idea, but they were skeptical and did not think it would work in the United States. Anyway, they said, that it would have to be done by some large organization or group. She had approached the National Tuberculosis Association, but they did not think the idea suitable to raising large amounts of money and they did not care to sponsor it. The Red Cross Committee were somewhat encouraging; but it seemed impossible to get any group to initiate the enterprise, and in the meantime her beloved tuberculosis sanatorium, near Wilmington, was suffering with no apparent hope in sight. She had heard that the "North American" had often sponsored worthy causes and she wondered if it would not help her sanatorium by sponsoring the sale of these health stamps or seals.

THE STORY OF KOREA'S FIRST CHRISTMAS SEAL

Mr. Hodge's expression had changed from that of sympathy to that of admiration for the plucky girl before him; and as a newspaper man he could see that with proper publicity, the Christmas Seal idea though new, had possibilities, and he promised the young lady, who was Miss Emily P. Bissell of Wilmington, Delaware, to see what he could do.

The success of the First Christmas Seal, and how the little Wilmington Sanatorium was enlarged and enabled to render increased and better service as a result is, now a matter of history. The Christmas Seal idea grew by leaps and bounds and it was not long before the National Tuberculosis Association was glad to take it over. It is now its chief source of income, yielding over five million dollars annually. Since the inception of the Christmas Seals in 1907 their sales have been the means of raising over sixty million dollars and have been the greatest single factor of the remarkable record in reducing tuberculosis in the U. S. A.

This is the only campaign that has not suffered materially by the present "depression" and though the tendency would be for tuberculosis to increase at this time, due to a lower standard of living conditions, the work has been so well supported that the United States is still showing a steady decrease in T. B.

The Christmas Seal idea has now spread to many lands. It was introduced to Japan in 1927, realizing Yen 573.93 for the first year and steadily increasing so that it is now over Yen 2,000.00 per year. Believing that the Christmas Seal idea would prove successful in Korea too, a missionary physician here approached a number of persons interested in the fight against tuberculosis. He met with a similar response to that which Miss Bissell first met; the time was not ripe, the Koreans did not take to the idea, etc., and so for a time the matter rested, though an application had been filed with the Government for a permit.

Furlough time came and went and the missionary was but strengthened in his belief

that in Korea, too, the idea would succeed, so in the autumn of 1932 he undertook to make the experiment with the help of local Koreans, feeling that even though it might be a financial failure the first time, and end in a deficit rather than a balance, yet the effort from the educational standpoint was justified.

In Korea the Governor of the Province of Whanghai took the place of Mr. Hodges; for the missionary told him Miss Bissell's story as he had heard it both from Miss Bissell and Mr. Hodges. This direct message from pioneers in America so impressed the Governor that he called a citizens' meeting which met in the City Hall of Haiju. The Christmas Seal was presented to this gathering of representative citizens who received it enthusiastically and appointed a Christmas Seal Committee with Governor Han as Honorary President and Dr. Sherwood Hall as Chairman.

The committee got busy at once in refiling the application for official permission for the Seals and various designs for them were submitted. The first design was rejected, but the second design, which was suggested by Dr. Hall, that of South Gate, Seoul, was approved and accepted by the Government, and the official permit was finally granted in the late fall of 1932, after extended interviews with various officials both in Haiju and in Seoul.

As the Sanatorium at Haiju cares for patients not only from Whanghai Province, but from all over Korea and Manchukuo, the original idea was that the campaign would be carried out, this first experimental year, for this one institution, only following the example of other countries in this respect. But in Korea history was not to repeat itself, for when other sections heard of it some expressed the opinion that the receipts should be shared by all institutions in Korea doing special tubercular work. To this the committee agreed and voted that, if the Korea Medical Missionary Association would be willing to handle it, they would turn over the proceeds to them to distribute according to the merits of these several institutions.

Korea's first Christmas Seal Campaign was not all smooth sailing as is illustrated by the following incident. The chairman, with anxious face, went to the office of Governor Han, just as the campaign was being launched, and was told that the Governor was busy and could not grant an interview. However, the request was repeated as the matter to be discussed was important and urgent. When the Governor saw the doctor's face, he asked "What is the trouble? I trust there has nothing gone wrong with our Christmas Seal Campaign?" "Just that!" was the reply, "we have been held up in our campaign just when time is precious and much delay would spell ruin. It seems that some misunderstanding has arisen about our permit and until it is straightened out we are to suspend all activities."

The Governor, replied. "Probably just some technicality. Leave the matter with me, I shall attend to it personally. You need have no fear of the outcome for such a worthy cause."

The Governor was as good as his word and saved the day for the campaign. In the meantime the committee had appointed two pastors, three doctors, and two laymen, all free and voluntary workers, to carry the Christmas Seal idea to the thirteen Provinces of Korea.

The first group of four started on December 5th and the last group did not return till January 27th, just after the Korean New Year. They had traveled as far as from Fusan in the south to Songjin in the north, and had told over 9,100 students and 2,800 adults the story of the Christmas Seal and the pertinent facts on tuberculosis and its prevention. It was felt by the committee that its public health and educational value was far more important than just the money raising value of the campaign, and the main emphasis was put on this aspect throughout, with special attention to students. Dr. Moon gave his full time to the students as he was our best speaker.

The Chairman was assigned to see the various editors and get articles in the leading

newspapers and periodicals throughout the country and to secure the sympathetic co-operation and help of the foreigners resident in Korea. It was thoroughly realized from the first that this small group of workers could not of themselves hope to reach the whole country, except as they could interest and secure other volunteers to carry the Christmas Seal message to remote regions and to other groups, and in this they were eminently successful.

One very significant result of the Campaign was the interest manifested by the patients at the Sanatorium and their keen desire to help and participate in every way possible. They repeatedly besought the Superintendent for permission to go out and work in the Campaign. When the danger was pointed out to them they said they did not care about that, for they would die in a good cause (of course this was not allowed). Every one of the patients who was able wrote letters to his friends, others prayed for the success of the Campaign. The patients succeeded in selling seventy Yen's worth of Christmas Seals and secured some special gifts in addition. Though a great many letters were sent out to prominent Koreans by the committee, except for what the patients themselves sent in the returns were negligible.

Here are some striking figures of the Campaign :—

9,190 students approximately and 2,800 adults heard the Christmas Seals story and pertinent facts on Tuberculosis and its prevention.

3,000 pieces of Christmas Seals literature and letters were sent out. Five leading newspapers and periodicals gave considerable space to the story of the Christmas Seals and wrote editorials so that the reading public were well informed.

Yen 350 was realized, which was considered very good, especially in view of the fact that the campaign was held up by the difficulty in getting the permit, and so had a late start, and

THE STORY OF KOREA'S FIRST CHRISTMAS SEAL

also that the idea was brand new to the Koreans.

The Christmas Seals money was turned in to the Korean Medical Missionary Association and was distributed as follows by its re-organized Tuberculosis Committee, composed of representatives of the various Mission bodies doing work in Korea :—

Pyongyang, Union Christian Hospital's Tuberculosis Unit received ₩50. Yoju, Church of England Hospital's Tuberculosis Unit received ₩ 50. Hamheung, United Church of Canada Hospital's Tuberculosis unit received ₩ 50. Seoul, Tuberculosis Ward of Severance Union Hospital received ₩ 75. Haiju, School of Hygiene for the Tuberculous received ₩ 75.

Yen 30 was set aside by the committee for getting out Tuberculosis literature and Yen 20 towards research and laboratory work.

While every hospital in Korea does more or less tuberculosis work it was felt by the committee that the Christmas Seals fund should be restricted to those institutions which are specializing in the treatment of this disease. It was also felt that the major portion of this fund should be used for charity work, for patients who otherwise could not receive treatment, and we believe this to be the wish of the donors.

Some interesting facts were brought out by the campaign. Returns by mail from Koreans, except from the Public Health standpoint, were practically negligible. Returns by mail from foreigners was about 50%, though the consulates as a group registered 100% and foreign residents at the gold mines and in business showed a very high average. One Mission Station, which was personally canvassed, showed up by far the best 100% and the per capita average was very high. Only a few follow-up letters were sent out and, yielding as good results as personal interviews, the results were worth while.

Newspaper publicity in itself, without follow up work, leads to practically no sales, though the follow-up work was greatly facilitated by newspaper publicity. Among the various

schools, Ewha took the banner both as to faculty and student subscriptions to the Christmas Seals fund, and the Women's Medical Institute was a close second.

The first edition of Christmas Seals was issued on December 3rd and Rev. H. D. Appenzeller of Paichai Haktang was the first in Korea to buy them. The Koreans preferred to use the Seals for New Year and Korean New Year and therefore more were sold to Koreans after Christmas than before.

No one regrets more than the Committee the delay in getting out the Christmas Seals, due to unforeseen circumstances; but another year there should be no such difficulty. They should be issued in October, in plenty of time for the Christmas mails to the homelands. We also regret that the Japanese residents in Korea were practically not touched, though individuals who heard of it gave generously. It meant getting out literature in Japanese and we were short of funds. We hope in another year that we can give all an opportunity to share in this worthy object.

One result of the Christmas Seals Campaign has been to greatly increase the number of applicants for charity beds at the Haiju Sanatorium, far beyond our present capacity, and also there has been a great demand for literature on tuberculosis, more than we have been able to meet. One of the most interesting facts observed in the campaign was the diversity of the groups thus united in the fight against the common foe, tuberculosis. All religions and nationalities in Korea were represented and Christmas Seals money has come from Japan, Manchukuo, China, United States, and Canada. Because it was so late only a few Seals were sent abroad; but the returns have been most gratifying and the Seals were welcomed by all. This suggests possibilities for the future.

Another most encouraging and helpful feature of the campaign has been the wonderful letters received and we wish there were time and space to quote at length from them and share with you the inspiration that they bring.

The following are quotations from a few which will serve to illustrate what we mean.

Here is a letter from a Korean written in English :—

"I am informed through newspapers that an Association has lately been formed for the prevention of tuberculosis under the auspices of your Sanatorium and that it has launched a movement of selling Christmas Seals from this year. I am writing you hoping that I may help the great humanitarian cause. You may wonder why I am so much interested in this movement. Well, the simple reason is that I too have had tuberculosis, for I broke down right after I graduated from Princeton Theological Seminary. I am very grateful I had the privilege of a cure in the Presbyterian Sanatorium at New Mexico. I am now quite well and am teaching school. I talked over the matter with some of my friends of how we may be a help to you. Would you mind sending us some Christmas Seals and we will be very glad to help you in selling them." And he did.

Here is a letter from a Presbyterian missionary :—

"The Christmas Seals were received. That is a good idea. I have sold some to Koreans and can sell more if I have them to sell. If you will send me a lot I will try and get them sold. I do not know how you are getting them to Koreans, but I think I can sell quite a number of new books of them." And he did.

Another letter reads :—

"With all my heart I wish you every success in your splendid undertaking. I hope you will put my name on the list and send some more next Christmas."

A letter from a business firm reads :—

"We have for acknowledgement your favour of recent date enclosing Christmas Seals, and take pleasure in sending to you check for one hundred (¥ 100.00) in aid of your excellent work."

A letter from a doctor reads :—

"We were very glad to have your two pastors visiting us in the interest of tuber-

culosis work. We feel that they did not take away with them very much money. However we are sure that interest in the work was developed which will bring fruit as time goes by."

Another letter reads :—

"Many thanks for the Seals. I have long felt the need of such and these are most artistic and emblematic. Enclosed please find check for Yen five for Christmas Seals. Use the extra amount in any way you see fit."

Here are a few letters in another vein :—

"I received the Seals and am enclosing my check for one dollar."

"You will be interested in a story told me by a girl who had sent out Christmas Seals (in the States). A letter came to her from a poor ignorant woman who said she had bought the stamps advertized for use in the fight against tuberculosis, had pasted them on her chest, but they hadn't helped a bit. Therefore she wanted her money back!"

We received a letter in Korean which read :

"Please send some of that wonderful Christmas Seal Medicine everybody is talking about. I shall pay you what ever the price is."

And another reads as follows :—

Please send me some of those Christmas Seal tickets for free admission to your Sanatorium. I have a number of friends who want to go."

These letters show the genuine interest there is in this work for which we are deeply grateful and we believe that the future is bright with hope. Wonderful possibilities for the Christmas and New Year Seals are suggested by the following significant statement from the Post Office :—

"The various post offices in Korea handled over nineteen million New Year greeting cards this year (1933) and the postage revenue amounted to Yen 296,700. showing an increase of Yen 49,000.00 compared with that of 1932.

We need your help and cooperation more than ever in helping to make popular the Christmas and New Year Seals in Korea

A LETTER FROM ENGLAND

and with your help it can be done. Heartfelt thanks are hereby expressed to all who helped make the success of the Christmas Seals campaign possible and who are thus sharing in the great work of conquering tuberculosis.

We believe last that year's experiment has clearly demonstrated the feasibility and the desirability of the Christmas and New Year Seals idea for Korea and our Committee will be very glad to join forces with the Korea Medical Missionary Association and have this organization conduct the Christmas Seals campaign in the future. The K. M. M. A., through its reorganized Tuberculosis Committee, has agreed to undertake the Campaign for 1933.

A Letter from England

30 January, 1933.
Bath, England.

DEAR BROTHER HUNT :

Thank you for your kind letter (Nov. 14th) which I should have answered long ago. Still I have answered you by many a wish and many a prayer that have gone to you by wireless.....

Your letter carries a message, not to be anxious over the trend of today, the departure from the Faith, the denial of all the truths our faithful fathers died for; the substitution of negation and unbelief for the simple faith, the upward look. Quite right, for that, too, is the message of Psalm 37, John 14 and so much else of Scripture. One finds courage and confidence in the fact that this time is definitely marked in God's Programme. To Timothy it reads "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Another word is added: "having the form of godliness but denying the power thereof: from such turn away."

And in John: "If any come unto you and bring

not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds." In II Thess. we read "Now we command you brethren....that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." So it goes on to speak in Rom. 4:17, II Cor. 11:13-15.

The Scriptures are definite about this time of apostasy. And so wide is it spread that I begin to expect an apostate rather than a good old-fashioned sweet-hearted Christian in every new minister I come on or meet. The regular Army officers here and the men of the Navy are the faithful ones whom I hear speak. No tearing up of the Scriptures on their part and then turning round and talking fulsomely of Christ, just as though there was a Christ once the Scriptures are gone from us. It is indeed a great delusion, and, on the very face of it, such humbug. Still it is not our affair but God's and we can only answer by, not a railing accusation, but "The Lord rebuke thee."

We look for Him soon to come as do the faithful in Chairyung and elsewhere in Korea. How much I would like to hear your voice and their voices, just once more hear them pray, hear them speak. Some of your faithful workers must still remain whom I know. Give them my best wishes. Tell them I see them in my prayer hours and in my round of the day. Dear old Korea !

But I must close with all good wishes from me and mine to you and yours. Tell Mrs. Hunt to rest quiet and refrain from taxing work of any kind. She has her faithful part in meditation and prayer still to do and that counts beyond rubies.

Yours ever faithfully,
JAMES S. GALE.

Up Against It!

C. F. BERNHEISEL, D. D.

THE EMPHATIC WORD in this title is 'IT.' In this particular case 'it' does not refer to the financial depression nor to the spiritual depression, both of which are affecting a large part of the world at the present time and are the subject of much conversation whenever a group of individuals gets together. This particular 'it' refers to the original cause of all these depressions, and is known variously as His Satanic Majesty, the Devil, Apollyon, et cetera and so forth. He and his multitudinous myrmidons have also a variety of names in the Korean tongue and these names enter more into the conversation of the people here than they do with us from Western lands. There is no doubt of their activity in the time of Christ, for He came into intimate contact with them and addressed them as actualities and not as mere personifications of the forces of nature. One cannot live long in these Oriental lands without being convinced that these 'rulers of the darkness of this world' are a force to be reckoned with and cannot be set aside as matters of no concern.

The title of this article may be vulnerable. 'It' is a neuter noun. That which it here connotes is neither neuter nor neutral. The demons may be sexless but they are not impersonal. We didn't put the word Devil into the title of this article because it might have sounded too profane and we don't want it to sound that way. But let us get out of this smoke screen and find out the what, when and where of this up-againstness.

An elder in a church in the northwest part of Suan county came to me last fall and told of the pitiful spiritual condition of the people in a region not far from his home church. Three years ago he himself had been sent there as an evangelist by the evangelistic committee of the churches of that county, and had spent eight months preaching the Gospel

there and exhorting the people to turn from their sins of idolatry, demon worship, gambling, drunkenness and quarrelling. But he felt himself to be as Elijah when he fled from Jezebel. No one made any response to his messages. The name of the place was Myung-hak-dong or Brilliant Learning villages. The people were of a scholarly ancestry and therefore proud and self-satisfied. After eight months of seemingly fruitless effort he was withdrawn and returned to his home, but the burden of that people lay as a weight upon his heart and now he came to me with the proposition that if I would pay half the salary of an evangelist to that region, in order to make another attempt to awaken that people, his church would pay the other half. I didn't want to put a damper on such a proposition as that and so I agreed to the proposal and an earnest evangelist was selected and soon sent to the place.

When the evangelist entered the village he found the people in a great state of excitement. On inquiring the cause he was told that an evil spirit, not a man but a demon, by the name of Wang-sin (King Spirit), whom the Koreans of that section fear above all other spirits, had been causing the people much trouble and damage recently. He had caused the death of five people and had set fire to several houses. Three of the five persons had been killed in a small house near by a large eleven 'kan' house. The owners of this large house were so alarmed that they deserted it and moved into another part of the village. The whole populace was in a great state of alarm not knowing what was going to happen to them next. Something was indeed about to happen but they not know what it was.

When this evangelist reported the matter to me later I asked him if he didn't think these fires were started by evil men instead of evil

spirits. 'No indeed!' he replied. 'The demons have such power and I myself have come in contact with it in many places.' This man is a Presbyterian elder and a Christian of many years standing but he has no doubt that the demons are really possessed of such powers and actually use them.

The evangelist felt that the Lord had sent him there at the psychological moment. He utilized the occasion to preach the Gospel to the people and show them the great sinfulness of their lives and the necessity of turning to the living and true God who is their friend and not their enemy, who would do them good and not harm, who would fill their hearts full of joy instead of terror. The message went home to the hearts of the people and then and there a goodly number of them decided to accept the Gospel and become Christians. Others said that if a church were established there they, too, would join it.

There was this big deserted house and the evangelist proposed that it be purchased and turned into a Christian church. An offering was taken among these new believers and this, with some other funds provided, enabled them to secure it at a fraction of its cost because no one would buy it or live in it. The owner was therefore willing to sell it cheaply and was glad to get rid of the property.

I visited this place a few days ago and was handed a list of sixty-five names of men, women and children who had made a definite decision for Christ. There was no building in the community large enough to accommodate the people who wanted to attend the evening service and so we held two services, one for men and boys and one for women and girls. More than a hundred persons were in attendance at these two meetings and several persons took a stand for Christ. Final arrangements were made for the purchase of the big house for a church and next morning before we left we had a meeting in the building and several men who had hitherto held aloof now decided to join their neighbors and become

Christians. As I write these lines a week later eight women from that group have come into Pyengyang to attend the big class for country women. Certainly the Devil and his cohorts overstepped themselves in that place and now stand to lose a large number of their dupes.

There is a somewhat similar case in another part of my country work. A Christian woman from Pyengyang moved into a part of Whangju county where no Christians live and by her exhortations a goodly number of persons were interested in Christianity and began to attend the meetings she held in her house. I heard about it and sent an evangelist there for three months to instruct the new believers and try to establish a church among them. After the three months the support of the evangelist was taken over by the evangelistic committee of the churches of the county and the work has been going on for nearly a year. I visited the place last fall and found that more than fifty persons were in regular attendance at the services. A house had been purchased and transformed into a church building and many persons in the community were getting interested in the movement.

This spring we sent a Bible-woman there for two weeks. She is a woman of power and filled with the Spirit. She found that many of those attending the services had not yet made away with the fetishes in their homes. These fetishes are a bundle of old rags with a small wicker basket or something of the sort in which the '*kwisin*' demons, are supposed to reside. They are the penates of the Latins; the gods of Laban. She told them of the sinfulness of it all and persuaded them to take them all out into the yard and burn them. This created a big furor in the community. As long as it was known that the Christians still kept these '*kwisin*' in their homes the non-believers remained quiet but as soon as they had been destroyed fear took hold of the non-believers and they decided it was time for action.

That night was prayer meeting evening and

a lot of the unbelievers gathered at the church, broke up the meeting, smashed up several doors and windows and beat up several of the members of the flock, among whom was an old man who was quite severely injured. The next night a crowd of these ruffians armed with clubs went to the house where the Bible-woman was staying and demanded that she come out. Telling us about it later, she said that she offered up a prayer to God for help and, feeling new courage come to her, she went boldly out to face the angry crowd. They demanded to know why she had destroyed the fetishes out of these homes, saying, that as a result the demons would be angry and kill some of their children, or set fire to their houses or do them some bodily damage. She replied that she had done so only with the full consent of the house owners; that God hated all such things; that she had come here to destroy as many of such works of the devil as she could. Then she boldly preached the Gospel to them, telling of the great sinfulness of idol and demon worship and exhorted them to repent and come to the true God through faith in Christ. This enraged some of the old men, who stopped their ears with their hands and refused to listen any longer. Gradually one by one they stole away and the Christians were left alone. If the evangelist had been a man instead of a woman they would probably have killed him then and there, but they were unwilling to attack a woman and, being unable to reply to her arguments, they slunk away.

The ruffians reported around the neighborhood that they had compelled the Bible-woman to pay a fine of fifty yen, and that they would hereafter impose a fine of five sen upon anyone each time they went to the church. This was pure intimidation. The Bible-woman and the young man evangelist went about from house to house urging the

Christians to be steadfast and to give no heed to the lying reports that were being circulated. However they feared that the next Sabbath there might be an outbreak of violence and so they were much in prayer. They wrote me a letter describing the situation and asking that I lay aside all other engagements and come out there the next Sunday. The letter reached me on Monday, so it was not possible for me to go. I wrote them a letter of comfort and exhortation telling them to rejoice that they were counted worthy to suffer for Christ's sake.

Sunday came and the Christians met as usual. The persecutors failed to put in an appearance but a goodly number of other unbelievers did and twenty of them decided to cast in their lot with the Christians. It was a happy day for the Christians. They came out of the trial victorious.

These are the two most recent cases of such affairs that have come to me. They show the tremendous power that the devil exercises over the people of this country and the terrible fear of demons under which they live all the time. They show what the Gospel is doing and can do when it enters the hearts of the people. They make us Christian workers feel that we are indeed 'up against IT' and are bucking right up against the devil in an almost hand to hand conflict in his efforts to keep this people in the shackles of sin and despair and bondage to himself. Their only hope is in the Gospel for where the Spirit of the Lord is there is liberty and there alone. A diluted form of Christianity, as advocated by a certain group in the homelands, would never avail to deliver this or any other people from the spiritual darkness in which they live. It takes all the power of the Gospel to do it, but the Gospel can do it and therefore we labor on in hope and confidence.

* The Treatment of Pulmonary Tuberculosis by Collapse Theraphy

Being Observations on the study of 112 cases treated by
.Pneumothorax, Phrenicotomy and Thorocoplasty

S. H. MARTIN, M. B., M. D., C. M.

Department of Medicine, Severance Union Medical College, Seoul.



HAVE PURPOSELY put this purely scientific title at the head of this article to give you an idea of what the Missions Appraisal Committee would have us medical missionaries produce. They are welcome to the title, which will not give anyone much inspiration—in this magazine, which is read mostly by friends of missions who are really interested in the spiritual and evangelistic side of our work (which is the only part really worth speaking or writing about.) I wish to tell of one or two only of the spiritual results of this work.

For many years one of the members of the Northern Presbyterian Mission, working near the city of Seoul, found great difficulty in her work because of the opposition of a certain non-Christian family in the district under her charge. The eldest son of this family came one day by bus to the capital for treatment. His case proved to be one of advanced tuberculosis, which was arrested by putting the affected lung at rest under air pressure. After a year's treatment this young man was changed in many ways—a committee looking only for scientific facts would say it was due to the "removal of Toxemia from his system through pressure on the lung thus closing a large cavity and removing all the sputum and bacterial toxin which might otherwise be absorbed"—

No! In this case the change in the appearance of this young man was due mainly to a

complete change in his 'heart mind' and 'outlook on life.' Formerly he had no interest in life—no interest in others, he had been self-centered and selfish, but suddenly without any great emotional upset he had been led to see the Christ in all his beauty and become a new creature from within outwards. There is now something showing in his eyes, face and general bearing that stamps him as a new creature, and its presence has nothing to do with his physical make-up, but is due entirely to his new outlook on life. As a result of this change in one young man the whole of his immediate family and relatives have been changed, so that this family, which was most in opposition to the evangetistic work in this particular group, is now the most influential family for *good* in the whole district.

The second young man was about to destroy himself, as he had tried all the different main religions in the East. He was 24 years old, educated, a young professional man. Having tried out all the theories of Communism, and found them of no avail, he awakened one morning to find himself coughing blood. Even the suggestion of tuberculosis, to a Korean or Japanese, in most cases comes as a death knell (because of the very few who have been really cured of this disease in these countries.) One day, when he had prepared for suicide, he was called on by a Christian minister who guided him personally to the Severance Chest clinic, where he had his first contact with compassion or "love in action." No fee was asked for his treatment, which again was the placing of air in the pleura of his left lung.

* The Treatment of Pulmonary Tuberculosis by Collapse Theraphy—An article read before the Korean Medical Missionary Association, and to be published in the American Review of Tuberculosis—Ed.

He was asked to select from a large number of Kagawa's books any number he wished to take but he took only one, "Meditations on the Cross." He returned regularly to the clinic for a year and one half; his best friends said that he had completely changed. From a man who had for years lived in the valleys and under the mists, he now has risen to a high position in his professional work and is an outstanding leader and light in the Church of his adoption. His name comes under N9.44 on the long list of 112 cases treated in this way but he is also registered in the vital statistics "as one who has found a new way of life."

Across the Han River, in a little village of straw roofed cottages, a poor widow with a little daughter had befriended a college student who was "down and almost out." She brought him as a last resort to the "doctor who was said to have cured lung disease." Perhaps it was because of this old woman who befriended the stranger that I took such an interest in this boy of 20, with his old college coat gone "gangrene" at the shoulders like that of the famous surgeon Lister. The young man had a very fine face. Our social service nurse, Miss Shields, obtained the necessary charity ticket and the young man was started on a series of treatments for "collapse of lung" which finally ended in his so called "arrest" or cure. This student still has the same brass college buttons on his coat, but the coat is new and his trousers are presentable. From being dependent on a poor woman without means he has developed into the day-school teacher for the whole village with its 100 children. This school is also his Sunday school and he holds services regularly, and church members from other groups are helping him to establish a group in his village.

A member of the Appraisal Committee would describe the above results as due to the

'doctor' acting as a "catalytic agent" between God and man. That is correct, but the patients would say, "Whereas I was sick now I am well and life has a new meaning to me in Christ."

In varied tones to one and all, at one time or another, the call comes—to one to forsake all and follow Him,—to another to scorn delights and to live laborious days,—to a third to renounce all in the life of Sannyasi. Many are the wand bearers, few are the mystics, or in words we know better: "Many are called but few are chosen."

Osler says, "Their gifts were diversified but the same spirit animated the flaming heart of St. Francis of Assisi, the patient soul of Palissy the potter, and the love and compassion of Christ the great physician." Seeing that many of us have been fortunately chosen by Boards whose one aim is to preach Christ directly and indirectly, let us do as Carlyle suggests:-

"Not dream about what lies dimly in the future but do *now* the thing which lies clearly at hand," which to me means trying every day in a humble way to help people to see the Christ through the medium of modern scientific medicine administered through hands of compassion by trained Korean nurses and doctors.

Contend, my Soul, for moments and for hours,
Each is with service pregnant, each reclaimed
Is like a Kingdom conquered, where He can reign.

The Severance Sanatorium for Tubercular Diseases has now a doctor, a pastor, a professor, a teacher and several college students as patients who all are longing for magazines and pictures. Please send used pictorial magazines to Dr. D. B. Avison or Dr. Martin, Severance Hospital, Seoul, to help brighten the lives of our patients.

S. H. M.

In Memoriam—Dr. Horace N. Allen

Medical Missionary to Korea—Minister Plenipotentiary and Envoy Extraordinary of the United States of America to Korea. Died in December 1932, at Toledo, Ohio, U. S. A.

O. R. AVISON, M. D., LL. D.



DR. HORACE N. ALLEN'S first missionary appointment was to China, where however, he did not find a satisfying field of work. This led him to look with favor on a proposition made to him by Dr. Henderson of Shanghai to transfer to Korea, which greatly needed doctors and had not even one.

In his letter in 1909 to the Quarter Centennial celebration of the opening of work in Korea by the Northern Presbyterian Mission he unconsciously revealed some of the personal qualities which determined his activities in Korea and led to his many successes, and we will quote a few of these self-revealing statements.

His modesty

is manifest in the following:—

"It is regarded as more of an honor apparently, at least among the people I meet, to have been the first missionary to locate there. I am always a little shy in taking honor to myself on the score of being the first missionary, for it was the clerical missionaries who soon followed to whom it seems to me this credit is alone due. My part consisted in getting through a closed door and then holding it open for the others."

His initiative and prompt action.

"We had drifted around China for a year, meeting with many pleasant and interesting experiences, but becoming rather discouraged as to the prospect for actual medical work. While in Shanghai I became acquainted with the very excellent faculty of medical men in that city:—Dr. Henderson and Dr. McLeod; Dr. Little, Dr. Jamieson and Dr. Boone. Dr. Henderson knew Herr Ven Mullendorf, the German who had been loaned to Korea by the Chinese Customs Service as an adviser, and

who was supposed in Shanghai to be all powerful in Korea. He also knew A. B. Stripling, Esq. then commissioner of customs at Chemulpo, and he offered me (and subsequently gave me) very cordial letters to these men, urging me at the same time to go to Seoul, where a doctor was needed, and grow up with the country.

This suited my own inclination and I decided to do so. I wrote the Board of my desires and they cabled me to go. I should have resigned and gone anyway had they not done so."

His sense of humor and ability to fit himself to the occasion.

"On shore a Chinaman, called Harry, had started an "hotel." Later he moved into a two story house with rooms and beds, but when I arrived he had a little one story thatched house consisting of a bar and billiard room separated by a sheet, and one could sleep on the billiard table. His stoves seemed to be made of kerosene tins and he could certainly fry chicken excellently over his little charcoal fire. I think he had a range and simply used the kerosene tins from preference."

His recognition of the good intentions of others.

"It was September 20, 1884, when we arrived in Seoul. We went to a Korean inn down on the canal where I had my first experience of the warmth of the reception given by the Koreans by means of their kang floors. The next day I looked up the large Yamen which had been set aside for the entertainment of the officers of the "Trenton" during their stay in Seoul and which was supposed to be fitted up in foreign style. The foreign style consisted in little wooden platforms about six inches above the kang floors in lieu of beds. The

Koreans tried their best to be hospitable and meet the requirements of their guests. I had my little Korean imitation bed and my travelling rug for bedding. My shoes wrapped up made a sort of pillow.

When our minister announced my arrival the King asked him if I were a missionary, to which General Foote replied, "He is the physician to the American Legation." There was nothing more said on the subject that I know of and I did not experience the slightest affront at that time or later because of my missionary connection."

His ability to seize an opportunity.

"We had just gotten nicely settled with a full storehouse, and a comfortable home over our heads when, on the night of December 4th, the emeute of 1884 broke out. I had been dining across the city with Messrs. Townsend and Bernadou that evening, and coming home through the crisp cold air, with the streets all clean by virtue of the frozen snow that covered them, made a plan to bring Mrs. Allen out for a walk, for up to that time she had not been on the streets; our street experiences in Nanking and native Shanghai having taught us that it was wise for foreign women to avoid public streets."

His stick-to-it-iveness.

"The Prince got well in time though he had a very close call. Grim necessity and the shifting scenes of petty warfare compelled his removal from place to place for safety. His wounds tore open and suppurated; moreover his family were for ever dosing him on the sly, and my own position became more and more dangerous as the few foreigners left the city and my responsibilities increased. There were times when I would gladly have resigned but fortunately I could not do so. Had the results of my treatment of the distinguished patient been otherwise than favorable, I might have had cause to regret the sudden termination of the ministrations of his native faculty."

His ability to utilize experience.

"I knew some Chinese in those days and

overheard some soldiers explaining to each other that as I was a "Jesus doctor" I would make no charge and they could call upon me as much as they pleased. I remembered this and a little experience I had with a magistrate in Nanking, and put in a claim for \$5.00 per visit when my services were completed. This so increased their respect for me that I was called in to attend their special ambassador, when he came over early the next year to get an explanation of recent events. He came in such state that the King of Korea had to go outside the city and meet him at the old Chinese arch that stood where now stands the Independence Arch, just this side of the Peking Pass. Later I was made the regular physician to the Chinese Legation."

His capacity to stand up under disagreeable conditions.

"This was a very bloody little revolution. Thereafter, for some days, the streets were littered with dead Japanese civilians, killed by the mob, whose bodies the dogs devoured. It was a gruesome sight which I had to see to the full, day and night, in my professional rounds.

The mob had charge of the city for some days, and the nights were illuminated by the burning houses—first of the conservatives whose owners had been murdered by the progressives, and their property looted prior to firing the buildings; then, when the progressives fled with the Japanese, the conservatives treated the property of the latter as their own had been treated."

His far-sightedness.

"Finding it impossible to attend to the many sick and wounded Koreans at their homes, I proposed through Lieut. Foulk, our Charge d' Affaires, that the Korean Government furnish me with a suitable building which I might use as a sort of hospital. This was done and money was furnished me for equipment, a native staff was appointed to assist me, and in time this staff grew to such proportions that

they exhausted the appropriation set apart for running the institution."

His recognition of the good in his fellow-workers.

"Dr. Underwood came along about the time of the opening of this hospital and he was of great help in the work. He had one failing,—he would just about get a patient under the anaesthetic when he would keel over himself and have to be taken out, but he did his best."

His evangelistic spirit.

"Everything had to be done through an interpreter, and we had one of the best I ever knew in Korea, Shin Nak Yun, one of those wonderful products of Mr. Halifax's unique method of teaching English rapidly. Shin did what was required of him, even to proselyting, for on one occasion, when a poor woman was dying, since nothing could be done for her, he interpreted for me what I had to tell her of a hereafter and she seemed to die in peace and happiness."

His insight into cause and effect.

"Mr. Appenzeller came along soon and was followed in June by Dr. Heron, and the missionary work in Korea was well started on that course which has made Korea the banner country for missions, and which work is the chief cause of interest in that land today on the part of the mass of the people in this country. The missionaries seem now to be Korea's only hope."

"You will note that the now historic sentence—"Korea was opened to Foreign Missions at the point of a lancet"—is not literally true, for rather was it through the skilful use of artery forceps, guided by a trained hand, directed by an educated brain, at the urge of a devoted Christian spirit. We quote also from an article written by Dr. O. R. Avison for that Quarter-Centennial in order to add somewhat to our better understanding of Dr. Allen.

"May we not, we missionaries, be somewhat proud, or at least pleased, that this beneficent science and art had its first exhibition in Korea at the hands of a Christian man and that

eth very first introduction of the religion of Christ to this people was an illustration of the loving and helpful spirit inculcated by Christ so very often during his own ministry on earth that it has become difficult to separate, in men's minds, between Christ's Gospel and its practical outworking in love?

"We may also be glad that the man on the spot was a man able to meet the need of the occasion. What if the man had been incapable and the first attempt to heal had been a failure? We will not dwell on what might have been—rather let us be thankful that it resulted as it did, for success led to royal favor, to recognition of Dr. Allen first and then of those who came as his associates. So, from the first, missionaries were honored by high and low and their message listened to with respect.

"I dwell at length upon these matters because I believe that in God's providence they prepared the people for the favorable reception that the Gospel has always had in Korea. A practical outcome of Dr. Allen's success was the establishment of the Royal Korean Hospital by the King's decree, formally opened on Feb. 25th, 1885.

"Dr. Allen became physician to His Majesty and a cordial friendship sprang up which was of very material advantage to our whole work. The dispensary work in those days was very heavy, but the doctors looked also into the future and began to prepare for it by establishing the first medical school, April 10th 1886, where the two physicians, assisted by the Rev. H. G. Underwood, taught English and Arithmetic as starters and then, through the medium of English, began to teach Anatomy and Physiology.

"Dr. Allen's connection with the hospital was broken by his visit to America on special business for the King. When he came back he served until 1893, when he returned to America in charge of the delegation of Koreans who carried the Korean exhibits to the World's Fair in Chicago. When he again returned to Korea in September, 1893, it was as

Secretary of the American Legation in Seoul, and from that time until the summer of 1905 he served his country in positions of steadily advancing importance until, before his retirement, he was accredited as Minister Plenipotentiary. He retained, up to the end of his term of service, the confidence and love of the King, who had in 1897 become Emperor, and retired from his post of great responsibility carrying with him the esteem of all Koreans as well as that of all foreigners residing in that country. The value of his services to Korea was recognized by the Emperor's bestowal upon him of the decoration of the 1st grade of Tai Keuk, the highest award granted to any outside of royalty itself."

I might go on to point out happenings after Dr. Allen's transfer to the Legation that were so tied up with what he had done that they add lustre to the record, but I will refrain except to quote a few sentences which I believe will magnify our conception of Dr. Allen's service to our cause, for after all he laid the broad foundations on which we have built both as to home visitation of the sick, to use of dispensary and hospital, the training of helpers and nurses, and even the education of physicians, during a period of actual medical service covering only eight years.

We have already mentioned the first one which served to open the country to Christianity in such a marked way. God can do his work with many and varied instruments, but in this case he greatly honored this one by using it to open a country and bring his workers into immediate favor, and their message to minds already predisposed toward whatever they might teach. But it was not only the opening for in nearly all the years since, one or more of our number have had the entree to the palace and have kept up the friendship of the court and so prevented, we cannot know how many, misunderstandings and difficulties. And not only so, but in later years the same court relationship has brought us

into close touch with the present Japanese ruling officials and misunderstandings have been avoided. Our medical men have been employed by the various foreign diplomats and business men as their physicians, and through the friendships thus formed the sympathy of the whole foreign community for mission work has been more readily secured and more steadfastly maintained.

What shall we say of the hundreds of thousands of sufferers who have received relief from pain and sickness, or of the many whose lives have been prolonged, or of those who through this work have been brought into the knowledge of Christ?

But, after all, all that we have done has been but to touch the edge of the fringe of the great mass of suffering, and we cannot hope to do more than set an example of how the work is to be done and the spirit in which it is to be done, and this will be our greater work. It is a good thing to relieve suffering and save life to the extent of our ability, but it is a better and greater thing to inculcate the spirit of helpfulness and set going the forces which by their growth and development will be able to accomplish the work of relief. It is with much pleasure we regard the efforts that have been made in our hospitals to train helpers and nurses and, finally, to teach to active Christian young men the scientific principles that underlie the present day practice of medicine, and enable them not only to practise as doctors but to become the teachers of others, and it is along this line that our efforts will be most fruitful for permanent good to the people. This work as has been said was foreseen and begun by Dr. Allen.

Many others have built on the foundations laid by Dr. Allen, and the results have been great, but in the midst of all the later successes led us never forget the debt we owe to the first medical missionary to Korea!

O. R. AVISON, M. D., LL. D.

A Spring Tragedy

MISS MYUNGSYN SONG

(This story received second place in Ewha College Short Story Contest)



SPRING HAD COME into a little village over Owl Hill. Beside the stream the willow catkins and the neighbor girls' washing paddles sang of spring. Young men with their ploughs on their shoulders were going to the field singing farmers' songs. During the winter time the little dog Papi had been in the kitchen but now he ran to the field waving his tail. All the earth and air were filled with spring color.

"Dear Soonhi, I will come back soon" said grandfather, smoothing her hair. "Play well with your friends and don't fight with them." He smoothed her hair again.

"Grandfather....."

"Yes, dear."

"Iribbon...."

"Oh, yes, also I forgot that! Today I will buy it."

Soonhi looked up at her grandfather with sparkling eyes. "Grandfather, grandfather, don't forget it again."

"Of course I shall not forget it again!"

He went out of the door smiling into his white beard. Papi played in the field with another dog, but when he saw the grandfather he ran to him, waving his tail. The old man shouldered a coal-oil tub front and back and went toward Stone Bridge District. Soonhi, beside the little wooden gate, watched him go. Over her head a lark was singing and springing higher and higher into the blue sky.

Papi returned out of breath. Soonhi went to the stream with a wide water jar. Spring color danced on the rippling water. She put the round jar down on the white sand and with a little hand on her mouth smiled at herself in the stream. The reflection of her face wavered on the clear moving water as she smiled.

She forgot about getting water and was interested in the newness all around. Just

then a little stone passed in front of her. It made a ripple on the water and sank, but only the shadow of the weeping willow danced on the hill opposite. Soonhi turned around astonished. Behind the willow Dori was grinning at her. He jumped out.

"What are you doing, Soonhi?"

"I am carrying the water."

"Shall I help you?"

"No, no! Never mind."

But Dori took the gourd out and dipped water in the jar. Soonhi returned home with red cheeks.

The sun hung on the West Mountain and the evening twilight made beautiful colors on the quiet stream. All the birds were flying away to their homes in the forest. Soonhi's grandfather returned home with heavy steps and with a red ribbon in his hand for her. After supper she cleaned the kitchen and rubbed grandfather's legs under the coal-oil lamp. He sighed long and looked at her kindly.

"My dear, how can we live from now on? We can not sell coal-oil any more." He sighed again and his mouth fell open weakly.

"What, grandfather! What did you say?"

"Electric light is coming into the village so we can not sell any more oil." Tears stood in his eyes.

"Grandfather, what is electric light? What kind of light is that?"

"In the evening the light comes alone without any help. It does not have any smell, and the light is as the sun. All the people are very glad for it."

Soonhi could not say anything more. She only looked at the old man's face. His eyes looked heavy. He was so tired. The light flickered two or three times. He saw it was going out and sank into sleep, but Soonhi

could not sleep. Her eyes stayed wide open and her heart burned.

Before Soonhi got up from her mattress in the morning the electricians had come into the village, wires appeared in the air, and poles stood along the street. Civilization had finally come into all the little peninsula of Asia, even the little valleys. The people were very happy to have the convenient light and the pupils in the school thanked Edison. But this civilization made Soonhi and her grandfather poorer than ever. After the new light had come, the voice of the coal-oil seller of Owl Hill stopped, and people never heard, "Coal-oil! Buy coal-oil."

It was late spring. Soonhi sat by the stream crying alone.

"Hallo, Soonhi!"

Soonhi wiped the tears away with the tie of her waist but she could not turn round.

"O Soonhi! Shall I make a flute for you?" Dori stood beside her with a willow wither in his hand. "Did you cry, Soonhi? What is the matter? Why did you cry?"

"No, I didn't!"

But Dori looked at the dapples of tears on her face. "Your face looks as if you have been crying."

"No, no. You are mistaken." Soonhi dried her tears but new ones came again.

"Someone said your family will leave this village. Is it true?"

"Yes, it is true. Tomorrow we are starting...." She could not continue and sobbed "From tomorrow....I cannot....play here any more."

"But don't cry, Soonhi! This is the last time I will give you a flute. Let's blow them together. Take it. You like them, Soonhi, I know. I have made one for you every day. But....this is the last time....Soonhi, don't cry, but blow it gladly, as you used to."

Dori handed over the flute but tears showed yet in her eyes. He pressed back his own grief and urged her, "This is the best one of all the flutes I have made. Try it and see whether it is good or not."

Soonhi gulped down the tears and took it with a little smile and held it in her mouth. The whistle she made was clear but sad.

Dori was glad and looked at her. She smiled at him and blew the flute again. The sound was simple but still sad. The last note of the willow flute flew down the stream.

The peach blooms were falling on the roof and the ground. The sprouts of wheat were growing in the fields and the dandelions had begun to bloom on the hill. Soonhi's grandfather, the coal-oil seller, had sold his house and paid their debts with the money. She and he were ready to leave the village with the passing spring.

When they started Dori followed them. He tried to keep back his tears but they ran down his round cheeks. And Soonhi was sobbing and smoothing Papi's back as she gave him to Dori.

"Soonhi, my dear, don't cry any more. We have no way out of this." The grandfather dried her tears.

"Grandfather, how can we leave? We leave my mother alone. Look! Her grave shows there below the hill."

"Well, Soonhi, I should like to have been buried in this village, too."

They turned away. Soonhi looked back at the village at every step. The old familiar home, the river and the mountains seemed like a picture. Gradually, a thatched cottage roof, Soonhi's home roof, grew dim among the falling blossoms. Soonhi and the old man walked on over Owl Hill, and Dori stood on the top of the hill with Papi. His heart burned as the two became smaller and smaller.

Gold, Good Measure Running Over

Being on account of Korea's Famous Evangelist, Kim Ik Doo

VICTOR WELLINGTON PETERS

Chapter Five. The Finest of the Gold

JUST AS PASTOR KIM gave it to me, sitting with him in the little room in a mountain village, I am writing now what he called his "inner experience."

The preceding four chapters have dealt mostly with the outer experience, the building of churches and schools, the gathering of great throngs in three countries, the pitiful procession of broken humanity looking for health, flying missiles, police investigations, stalking death.

Now we enter the quietitude of the inner sanctuary. That is where we should look for the finest of the gold. And evidently Pastor Kim thought it the climax of his story, for it was his own idea to add this chapter. After reciting the figures for his last year's work, he continued:

"Now as to the things I have understood in my heart." After a reference to the seven evil spirits in Matthew 12:45 and the seven spirits of the churches in Rev. 1:4, he said:

"I have realized during the years of my ministry that the human heart is attacked by seven evil spirits called Flesh, Envy, Pride, Laziness, Greed, Lust, and Hypocrisy. Just as the Israelites coming out of Egypt conquered the tribes on the way, but did not drive out seven tribes in the land of Canaan, so the human heart may conquer enemies without, but still leave seven enemies within; and as the Israelites conquered the evil tribes not all at once, but one by one, so we may drive out the spirits one after another, and the Holy Spirit takes possession. I have found that sometimes a person drives out all but one, and that one evil he clings to as something very precious. If not destroyed it finally works his ruin.

"I have after wondered why the new birth does not make a clean sweep at once, but it is a

fact that even Christians who have been born again have a root of evil left. In the history of Israel I think I have found the reason. If they drove out all the enemies at once, the wild beasts would multiply. So with the human heart. If there is not left a thorn in the heart, spiritual pride springs up. God leaves the thorn until He can bring complete victory. Christ not only died to cleanse us from these sins, but the Holy Spirit has also been given us to drive out the last enemy and bring us into complete victory. This cleansing and victory is the basis of entering the Kingdom. If the Christian is to become a perfect man in Christ he must go from cleansing to cleansing and from victory to victory until the last enemy is driven out. That comes from careful examination of the heart, Bible study, prayer, and obedience.

"Another thing I have understood: the power of prayer is complete dependence on God. In the study of the Word there must be complete faith in the Bible.

"There are eight promises made to the follower of Christ," he continued. "First, those who fully know that Jesus is the Son of God are promised eternal life. In the presence of God the question of true or false faith will be the only question.

"Secondly, gifts are promised to the believer through faith. There is a time to pray for every blessing. Success comes through prayer. But because one does not understand God's will and prays in his own wisdom there is failure. Prayer is not an easy thing. It is hard. Such saints of ancient times, as Moses, Hezekiah, and Ezekiel, when they earnestly desired something, fasted and prayed for days at a time.

"Thirdly, God promises blessings even to

groups in answer to prayer. The obedient christian may pray for a man or a nation."

At this point my notes end abruptly. The bell must have rung for service, and we never found time again to continue. Anyway, few things in this world are finished. And it is not unfitting that the story of a living man should end so.

Kim Ik Doo is still Korea's great evangelist. The glamor and stir of the past decade have changed, it is true, but we are not to think the glory is departed. He keeps traveling the length and breadth of the land and preaches to thousands. His messages are so simple that every old grandfather can understand, and so enlivened with humor and homely illustrations from the lives of the people that young people also feel at home. It is a rare gift to be able to bridge the great gulf between the young and the old, the educated and the uneducated in Korean congregations.

One secret is his own youthful spirit. At his age, when acquiring new languages is no small feat, his eagerness to pick up all the English he could greatly impressed me. He also seemed interested in world conditions. I saw him carrying a set of pictures of New York's skyscrapers. Another secret is his combination of tireless zeal with a great deal of common sense. But the chief secret is that he preaches not with man's wisdom, but in demonstration of the Spirit and of power.

He has read the entire Bible through two hundred times, I am told, and probably knows it as well as anyone in Korea. He has preached oftener and to more people than anyone who ever carried the good news to the waiting multitudes of this land. Surely this son of Korea is worthy of taking a place beside those great souls of every land who have not counted dear their own lives that they might witness a good confession to Christ.

Notes and Personals

Southern Presbyterian Mission

Returned from Furlough

Miss Florence Root, Kwangju.

Dr. James I. Paisley has undergone a serious operation but is now convalescent.

Northern Presbyterian Mission

Left for U. S. A.

Mrs. G. S. McCune, Pyengyang, for family health reasons.

Southern Methodist Mission

Left on Short Furlough

Rev. and Mrs M. B. Stokes, Seoul.

Y. M. C. A.

Returned from Furlough

Mr. and Mrs. B. P. Barnhart, Seoul.

Mrs. Wilbur has gone to visit her son and daughter-in-law in Peking.

Do You Know ?

1. Why our Medical Men rejoice in preaching the Word of God ? ... (page 89)
2. Of the practical value of the Christmas Seals in Korea ? ... (page 92)
3. Why many Koreans so dread the influence of evil spirits ? ... (page 98)
4. About the extraordinary progress of T. B. Work in Korea ? ... (page 101)
5. How Dr. H. N. Allen laid the foundations of modern medical practice and teaching in Korea ? ... (page 103)
6. About the seven evil spirits against which Pastor Kim Ik Doo warns us ? (page 109)



KOREA CLOTH

(Manufactured for over Twenty Years)

Every yard guaranteed—Dyed with Indanthren Dyes. Sample cards gladly sent upon request.

KOREA HOSE

Men's hose made in cotton and silk. Women's Stockings can be had in cotton or in all-pure-silk. It pays to buy Ladies' Songdo Stockings, the kind that stands washing.

SONGDO SILK

Songdo Silk, like Korea Cloth, is dyed with the fastest dyes in existence and is 28 inches wide.

SHIRTS

Shirts are made to order. Workmanship Good.

Orders can be sent to the Salvation Army Trade Department.

NAVY BLUE SERGE

GUARANTEED NOT TO FADE
IMPORTED FROM ENGLAND
58 INCHES WIDE

Prices ranging from Yen 4.75 to Yen 6.25

Samples sent upon Request

CROCKERY—PHOENIX,
BRIDAL ROSE
AND OTHER STYLES
Send for price list

“THE KING OF LOVE”

✠ 당 의 왕

The Life of Jesus in Korean

20 sen per copy

THE SALVATION ARMY

PUBLISHING & SUPPLIES

Inside West Gate, Seoul

Telephone
K. 830

Furikae
Keijo 12140

THE CHRISTIAN LITERATURE SOCIETY OF KOREA

N. C. Whittemore,
*Administrative
Secretary.*

Gerald Bonwick,
*Publications
Secretary.*



W. M. Clark, D. D.,
Editor.

R. A. Hardie, M. D.,
Editor.

OFFICES: SEOUL, KOREA.

This is the only Union Institution in Korea devoted to Christian Publication work. The Society represents all the Missions associated with the Federal Council of Protestant Missions in Korea, as well as the Korean Methodist Church and the Korean Presbyterian Church, and its affairs are under the direct control of those Missions and Churches.

Its Publications are of a thoroughly evangelical type and include:

- "The Christian Messenger" (weekly)
- "The Children's Magazine" (monthly)
- The Union Hymnal (various editions)
- Sunday School Lesson Helps (Uniform)
- Group Graded S. S. Lesson Helps
- S. S. Lesson Leaflets (six varieties)
- Sunday School Cards & Supplies
- Children's Picture-Story Books
- Books in Korean of every size
- The Bible Dictionary
- Commentaries & Theology
- Sermons and Class Outlines, etc.

BOOKS, BOOKLETS, SHEET-TRACTS—IN 700 TITLES

Send for our Full Catalogue in English & Korean

THE C. L. S. OF KOREA IS IN GREAT NEED OF
YEN 6,000 for the Publication of Books during 1933, and of
YEN 4,000 for the Production of New Manuscripts required
for Next Year's Publishing.

昭和八年四月廿六日 印刷
昭和八年五月一日 發行
編輯人 京城市路朝鮮耶穌教書會
京城府仁寺洞一九四番地 英國人 班 禹
來 瓦

印刷所 京城路中央基督教青年會工業部印刷科
京城府仁洞二二八番地 文 弘 善

明治三十八年七月八日第三種郵便物認可

(每月一日一回發行)

發行所 京城路朝鮮耶穌教書會